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THE JESUS FAMILY

The February 28 Tien Feng has a seven-page article by Ching Chen-tung, nephew of the founder of the Jesus Family, Ching Tien-ying, in which he repeats all the Communist charges against his uncle. Every one entering the Jesus Family had to turn over all his property to Ching Tien-ying, and promise to obey him absolutely. These requirements, according to the nephew, were purely for the purpose of self-aggrandizement by the founder. He goes on to allege that Tien-ying's emphasis on purity of speech and conduct was purely hypocritical, though he admits that no one ever heard him speak an obscene word. His contempt for education was just because he did not have much education himself. His requirement of fasting, "every fourth day", was rigidly imposed on all, young and old, and worked a real hardship in many cases, the nephew claims. Ching Tien-ying claimed to be filled with the Holy Spirit, so that he had constant communion with God. He could even distinguish, in this communion, whether it was with the Father, the Son or the Holy Spirit. But the nephew claims that all this time he was living in adultery, and that therefore his actions and his claims did not agree.

He is especially severe on the marriages arranged within the Family. These were all decided absolutely by Ching Tien-ying and his paramour Tso Shun-chen, on the principle that external qualifications, such as education and social background, did not matter at all in the choice of a partner. All must be married, even up to 70 year old men and 60 year old widows. The nephew charges particularly that in one case they forced the marriage of an 18 year old girl to a man of 41.

Ching Tien-ying wrote two hymns in which he compared life within the Family to the Kingdom of Heaven. These hymns, the nephew declares, were just a pack of lies.

About ten years ago, Ching Tien-ying's cousin, who was a member of the Family, suddenly declared in a meeting that since they were all members of the same Family, therefore the traditional rule of filial piety should prevail among them. Ching Tien-ying seized upon this as a way of securing absolute obedience, and has since then founded the discipline of the Family upon this principle. The nephew claims that that also was just for his own selfish purposes.

The article does not say what has finally happened to Ching Tien-ying. The Family has been reorganized into a conventional church, and the editor of Tien Feng states in a note that the details of this reorganization can be learned from a book entitled The Reconstruction of the Jesus Family at Machuang.

THE MARRIAGE LAW

Communist China always has to have some kind of a campaign going on. Since the Sino-Soviet month in November, the main emphasis in the news seems to have been on such con-

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structive aspects as the election law, the five year industrial plan, and implementation of the marriage law. This marriage law was enacted in May, 1950, but has still not been taken very seriously in many parts of China. Study groups are now being directed to study the law, analyze it, and apply it in their local situations. The law itself has been well summarized as follows: 1. The abolition of arbitrary and compulsory marriages and the enforcement of freedom of marriage for men and women. 2. The abolition of the feudal marriage system based on the superiority of men over women, and the practice of the new democratic marriage system based on monogamy and equal rights for men and women. 3. The abolition of the feudal marriage system which ignores the children's interests, and the enforcement of the new democratic marriage system which protects the legitimate interests of women and children. 4. The prohibition of such evil feudal practices as bigamy, concubinage, child betrothal, interference with the re-marriage of widows and the exaction of money or gifts in connection with marriages.

NEW BOOKS

The CIM has published The Faith of Betty Scott Stam, a collection of poems by Betty Stam. Our readers will remember that John and Betty Stam were killed by the Communists in Anhwei in the thirties.

Dorothy McCammon's We Tried to Stay is published by the Mennonite Press. Rev. and Mrs. Don McCammon were representatives of the Mennonite Board of Missions and Charities, which opened work in Hochuan, Szechuen, in 1947. This book is an account of the few years of work which they were able to do there.

MISSIONARY NEWS

The following Catholic missionaries, connected with the Legion of Mary, have been convicted of espionage by a Tientsin court and sentenced to prison terms: French citizens Aldred Bonningue and Louis Watine, 5 years each, Henry Pollet 4 years and Rene Archen 3 years; Dutch citizen Hendrik Marie Hermans 10 years. With the latter the following Chinese officers of the Legion of Mary were also sentenced: Wang K'e-ming and Li Hsu-wu 10 years, Chang Tzu-ch'eng 9 years, Wang T'ien-shang 8 years.

Recent deaths: Dr. C. A. Stanley, American Board, formerly Dean of Cheeloo Theological School; Dr. Carl A. Felt, Methodist, formerly President of Peking Theological School; Bishop G. R. Grose, Methodist, formerly Bishop in Peking.

The following former China missionaries are now on the faculty of the University of Hongkong: Dr. Leslie Kilborn (West China), Dr. Gordon King (Cheeloo), Dr. Olaf Skinsnes (Lutheran Mission and Cheeloo), Dr. T. A. Tregear (Hua Chung), Dr. F. Drake (Cheeloo).

Dwight Rugh (Yale in China) is now Dean of the College of Idaho in Caldwell, Idaho.

CHURCH NEWS

Copies of Tien Feng from Nov. 29 to Feb. 28 have just been received (first half of Dec. missing). There is something of a tendency toward a return to articles of a definitely Christian nature. For example, in the January 17 number there is a Communion Meditation by Rev. Hsieh Yung-ch'in, Secretary General of the Chinese Independent Church on the text, "Whether ye eat or drink, or whatever ye do, do all to the glory of God." Nothing is said of political problems; the whole article is directed toward the attainment of a deeper consecration to the purposes of God.

The Yaan Christmas celebration was attended by 81 persons, including Catholic, Buddhist and Moslem guests. One of the Yaan Christians, Yang Li-chih, has been elected to the Sikang Provincial Assembly; another, Yi Pao-kan, is a member of the Sikang Provincial Commercial Guild; Tan Hsie-fou is Chairman of the Yaan City Board of Health.

Phoebe Shih, YW Secretary, attended the World Peace Conference in Vienna, and arrived back home in Shanghai on January 28.

Rev. Li Ch'u-wen, pastor of Shanghai Community Church, visited Fukien in January, speaking in various churches on behalf of the Three Self Reform Committee.

Chengtu celebrated Christmas with fervor: 450 were present at a Christmas Eve service at Shu Wah Kai Church; two bands of carol singers then went out to different Protestant and Catholic churches, singing until three o'clock in the morning. On Christmas day another service was held in Ssu Sheng Ssu Church. Wallace Wang spoke at the Shu Wah Kai service; Santa Claus was present giving gifts at the Ssu Sheng Ssu service.

The Huchow Trinity Methodist Church held its annual meeting on Dec. 30. For 1953 they voted, in addition to paying a salary to their pastor Fang Shun-hao, to engage Miss Ling Wei-tu as Bible Woman.

The Chekiang Diocese of the Episcopal Church has reorganized for administrative purposes, evidently to fill in during the absence of their Bishop, Kimber Den, about whom we have had independent reports that he was in prison. The February 11 Tien Feng reports that Chu T'ien-ling has been elected Acting Chairman, Niu Chih-fang General Secretary, and Tsui Chih-kan Business Manager. This would seem to confirm the report that Kimber Den is in prison.

The East China Annual Conference of the Methodist Church seems to be having a hard time trying to fulfil the demands which the Government and Liu Liang-mo are laying upon them as a condition for the calling of the Conference. A Preparatory Committee of 23 met on December 8 and 9 and again January 13-15, and the reports still do not indicate that they have been given permission to call a Conference session. Bishop Chiang was Chairman; Yang Yung-ch'ing, Hsieh Sung-san and Ling Wei-tu were Vice-chairmen; other officers were Huang P'ei-yung, Chian Kwei-yuin, George Wu and Henry Sun. The Committee was criticized for not having enough representation from the country churches, and also for not completely understanding the present situation.

SCHOOL NEWS

President K. H. Ting reports on the first semester of the new Chinling Union Theological Seminary in Nanking in the March Hsieh Chin. 31 students graduated at the end of that semester, and all but one or two who are going on to higher education have found employment with their respective churches. They have over 100 applications from new students, but he does not say how many of those were received for the spring semester. He advises those who are planning to come to the Seminary in September to make application well in advance.

He claims that the school has full academic freedom. "True, if by academic freedom you mean freedom to pervert the Scriptures, spread rumors, oppose those fighting for the right and uphold imperialism, then we do not have academic freedom." As for the charge that the school is not teaching Bible or theology, he makes the categorical statement, "This school does not teach Marx-Leninism." It does teach patriotism, which he says is a very different matter.

The main support of the Seminary seems to be coming from rentals of Seminary property owned by the eleven original institutions. In addition they are getting some direct contributions from church members, and especial mention is made of the generous support of the Nanking churches. He hopes that more such contributions may be received, so that more generous scholarships can be given to students, and thus the students will not have to spend so much time on outside jobs.

Hsiang Ya Medical College. (Yale in China). About 16 pages of the March Hsieh Chin are given to an expose of imperialism at Hsiang Ya. There are articles by Huang Hsiao-ying, Liu Chang-yeh, Chou Hsiao-pen, Chen Mo-chu, Ch'i Chen-t'an and Li Shou-liang. They follow the lines of previous denunciations, and report a complete exhibit of imperialist activities which was displayed at Hsiang Ya last year.

A gradual return to sanity seems to be taking place in China as regards outside demands on the time of students and teachers in schools. The Peking Daily for March 17 calls the situation one of "serious confusion", which requires immediate correction. As an extreme example it quotes Sian, where 20 different units approached the schools during the fall semester, asking them